بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

TAFSIR SURAH AHZAAB
(THE 18 VIRTUES OF DHIKR)

AYAH 40

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﷺ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything. (Al-Ahzab 33:40)

After this ayah came down, the people were no longer allowed
To call Zaid ibn Haritha (ra) Zaid ibn Muhammad (ﷺ)
It came to stop unislamic name calling
That is to call yourself the son of so and so when you are not.
He was now obliged to call himself Zaid ibn Haritha
Because the ayah said Muhammad (ﷺ) is not the father of any of you.

The Prophet had sevens children's, 6 of them were from Khadijah (ra)
They were:
1. Qasim
2. Abdullah
3. Zainab
4. Ruqayyah
5. Fatima
6. Umm Kalthoum
7. Ibrahim

The mother of Ibrahim was Mariya the Coptic (RAA)

These are the biological children of the Prophet (ﷺ)

Zaid ibn Haritha was an adopted son of the Prophet
That is why Allah (سبحانه وتعالىٰ) said Muhammad is not the father of any of you

All the biological sons of the Prophet died young.
Ibrahim died when he was 18 months old.
There was an eclipse of the moon when he died
So the people of Madinah said the moon eclipsed because of his death.
The Prophet said the sun and the moon are two of the natural phenomena of Allah (سبحانه وتعالىٰ)
They do not eclipse for the birth or death of anyone.
When Ibrahim died the Prophet was crying.
He said the tears were because he loved his son
And indeed he also grieves at the loss of his love ones

Narrated By Anas bin Malik: We went with Allah's Apostle (ﷺ) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (ﷺ) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation." [Sahih Bukhari (2/83) No. 1303]

The Prophet said this is mercy.
If you can't cry you are hard hearted.

Allah (سبحانه وتعالىٰ) is telling you in the ayah that
There is a difference between a Prophet and a Messenger
Muhammad was a prophet and a messenger.
A messenger is greater than a Prophet
A messenger comes with a shariah and a book.
Ibrahim (as) and Musa (as) were messengers.
Musa had the Torah.
Dawud (as) was a messenger because he had the Psalms (Zabur).
Musa came before Dawud.
Jesus had the Injeel.
Muhammad (ﷺ) had the Qur'an.

Yunus (as) was a Prophet not a messenger.
Yusuf (as) was a Prophet so he had to follow the shariah of Ibrahim (as)
He had no book.

Allah (سبحانه وتعالىٰ) tells you that Muhammad is His messenger and the last Prophet
Because hypocrites would say Muhammad is not the last messenger

Some people in NOI believe Elijah Pole was a messenger after Muhammad
The Qaadiyanis of India believe Mirza Ghulam Ahmad was a Prophet after Muhammad.
The following six hadiths prove that there is no prophet after Muhammad.

Uqbah ibn Aamir (RA) reported that Allah's Messenger (ﷺ) said, "If there were to be a Prophet after me then he would be Umar ibn Al-Khattab." [Musnad Ahmad (4/154) No. 17441, Sunan Tirmidhi (5/619) No. 3686, Mustadrak al-Haakim (3/92) No. 4495]

Narrated Jabir bin 'Abdullah: that the Prophet (ﷺ) said to 'Ali: " You are to me in the position that Harun was to Musa, except that there is no Prophet after me. Bukhari: Vol. 1, Book 46, Hadith 3731

Narrated Abu Huraira: The Prophet (ﷺ) said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number."

The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship." (Sahih al-Bukhari, Volume 4, Book 56, Number 661)

Narrated Jubair bin Mutim: Allah's Apostle (ﷺ) said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there after; and I am

also Al-'Aqib (i.e. There will be no prophet after me)." (Sahih al-Bukhari, Volume 4, Book 56, Number 732)

The Prophet said he has 5 names.

Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: “My likeness and the likeness of the prophets before me is the likeness of a person who built a house, made it beautiful and made it complete, except the place of a stone in the corner. So people began to go round and to wonder at him and say: ‘Why have you not placed this stone?’ I am that stone and I am Khatam an-Nabiyyin (the Seal of the Prophets)”. [Al-Bukhari (3535) and Muslim (2286)]

This Hadith is similar to the following ayah.

Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything. (Al-Ahzab 33:40)

It was narrated from Abu Hurayrah (RA) that the Messenger of Allaah (ﷺ) said: “By the One in Whose hand is the soul of Muhammad, no one among this nation, Jew or Christian, hears of me then dies not believing in that with which I was sent, but he will be one of the people of the Fire.” Narrated by Muslim, 153

The Jews and Christians who are alive today are part of the Ummah of Muhammad.
The Pharaoh was from the ummah of Moses.
Meaning it was incumbent on the Pharaoh to accept the message of Moses.

When we say Abu Lahab was from the ummah of Muhammad, it means it is incumbent on them to accept the message of Muhammad.

If the Jews and Christians die without accepting the message of Muhammad, they will die to be in the hellfire forever.

AYAH 41 & 42

O you who believe! Remember Allah with much remembrance. (Al-Ahzab 33:41)

And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. (Al-Ahzab 33:42)

The Arabic word dhikr means to remember Allah سبحانه وتعالىٰ.

THE 18 VIRTUES OF DHIKR

1. DHIKR SAVES YOU FROM HYPOCRISY

- One of the traits of a Munafiq is that he can't remember Allah سبحانه وتعالىٰ.

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms, etc.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah). (At-Tawbah 9:67)

The munafiq remembers dunya dunya dunya.
Even in salah, he can't think about Allah سبحانه وتعالىٰ.
He fidgets in salah, he can't focus.

2. DHIKR GIVES YOU SELF-CONTENTMENT

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (Ra'd 13:28)

- The Prophet said the rich man is the one with self-contentment. Not the one with dinar and dirham.

Narrated By Abu Huraira (RA): The Prophet (ﷺ) said, "Riches does not mean, having a great amount of property, but riches is self-contentment." [al-Bukhari (6038) and Muslim (2287)]

3. DHIKR SAVES YOU FROM IBLEES AND HIS HENCHMEN

- Whenever a person doesn't make dhikr.
- Allah appoints for you a shaitaan to become your intimate companion.

And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaitan (Satan devil) to be a Qarin (an intimate companion) to him. (Az-Zukhruf 43:36)

- These people hear voices.
- They are told they are schizophrenic.
- Then they are given Prozac to help them.
- Prozac can't help you.
- What a rubbish diagnosis.

- When the shaitaan saw Umar (RA), He would take the opposite side of the road.
- The shaitaan only attacks people who don't do dhikr.
- If the shaitaan finds someone not doing dhikr, he attacks them with waswasa (Evil Whispers).
- The shaitaan knows who is doing dhikr and who is not.

4. DHIKR MAKES YOUR LIFE EASY AND PREVENTS YOU FROM PERSONALITY DISORDERS

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." He will say:"O my Lord! Why have you raised me up blind, while I had sight (before)." (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so

this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." (Ta-Ha 20:124-126)

- Because you do dhikr, you will be resurrected in a pleasant manner on Judgment Day.

5. DHIKR PREVENTS YOU FROM BEING CURSED IN THIS LIFE AND THE NEXT

Abu Huraira (RA) reported that Allah's Messenger (ﷺ) said, “The world, with all that it contains, is accursed except for dhikr (the remembrance of Allah) that which pleases Allah; and the religious scholars and seekers of knowledge.'' [Sunan Tirmidhi (4/561) 2322 and Sunan Ibn Majah (5/231) 4112, (Abu Eesa al-Tirmidhi said: this hadeeth is hasan ghareeb)]

- If you are not a scholar or seeker of knowledge or you don't do dhikr you are counted of those who are cursed.
- We seek refuge in Allah (سبحانه وتعالىٰ) from a heart that doesn't remember Him.

6. DHIKR PREVENTS YOU FROM BEING SPIRITUALLY DEAD

- Therefore there are two types of death.
- The Prophet said in a famous Hadith that the man who remembers Allah سبحانه وتعالىٰ is alive.

Abu Musa al-Ash'ari (RA) reported: The Prophet (ﷺ) said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." [al-Bukhari (6407) and Muslim (779)]

- The man who doesn't remember Allah سبحانه وتعالىٰ is dead; Spiritual death.

7. ALLAH PLANTS FOR YOU A TREE IN PARADISE

Jabir narrated that: The Prophet (ﷺ) said: “Whoever says: ‘Glory is to Allah, the Magnificent, and with His Praise (Subḥān Allāhil-Aẓīm,

wa biḥamdih)’ a date-palm tree is planted for him in Paradise.” (At-Tirmidhi: Vol. 6, Book 45, Hadith 3464)

8. IT IS LOVED BY ALLAH (سبحانه وتعالىٰ) AND HEAVY ON THE SCALES

Abu Hurairah (RA) reported: The Messenger of Allah (ﷺ) said: “Two words which are light on the tongue but which are dear to the Most Merciful and will weigh heavily in the balance:
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ العَظِيمِ Subhan Allah wa bi hamdih, subhan Allah il-‘Azeem (Glory and praise be to Allah; Glory be to Allah the Almighty).” [al-Bukhari (6682) and Muslim (2694)]

9. DHIKR ATTRACTS THE ANGELS TO YOUR GATHERINGS

- There are angels that roam from road to road searching out gatherings of dhikr.

Abu Hurairah (RA) reported: The Messenger of Allah (ﷺ) said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbih, Tahmid, Takbir, Tamjid, (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah.' Allah says, 'Have they seen My Jannah?' They say, 'No, our Rubb.' He says: 'How would they act if they were to see My Jannah?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?'

They (the angels) say, 'Our Rubb, from the fire of Hell.' (He, the Rubb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness. He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rubb, there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance.

He passed by them and sat down with them.' He says: ‘ also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'." [al-Bukhari (6408) and Muslim (2689)]

- The angels attend the Jummah khutba
- It (The Khutbah) is in itself is a form of dhikr.

10. DHIKR WAS THE GIFT OF THE HOLY PROPHET TO HIS DAUGHTER FATIMA (RA)

Narrated By 'Ali: Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to the Prophet, she came to him but did not find him at home 'Aisha was present there to whom she told (of her desire for a servant). When the Prophet came, 'Aisha informed him about Fatima's visit. Ali added "So the Prophet came to us, while we had gone to our bed I wanted to get up but the Prophet said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allahu-Akbar' thirty-four times, and 'Subhan Allah thirty-three times, and 'Alhamdu-lillah thirty-three times for that is better for you both than a servant." [Sahih Bukhari, (5/57) Hadith #055]

11. DHIKR MAKES ALLAH MENTION YOU BY NAME AMONGST THE ANGELS

Recite (O Muhammad SAW) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (IqamatasSalat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do. (Al-'Ankabut 29:45)

- What is the meaning of the words "Dhikrullah" is greater indeed?
- It means when Allah (سبحانه وتعالىٰ) mentions you by name to the angels that is greater still.
- When you do Dhikr Allah (سبحانه وتعالىٰ) makes mention of you by name to His angels.

12. DHIKR IS SADAQA FOR POOR PEOPLE WHO DON'T HAVE ANY MONEY TO GIVE IN CHARITY

Also on the authority of Abu Dharr (RA): Some people from amongst the Companions of the Messenger of Allah (□) said to the Prophet (□), "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He (□) said, "Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: 'subhan-Allah'] is a charity, and every takbeerah [saying: 'Allahu akbar'] is a charity, and every tahmeedah [saying: 'al-hamdu lillah'] is a charity, and every tahleelah [saying: 'laa ilaha illal Allah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act] of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (□) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward." It was related by Muslim.

13. ALLAH IS WITH THOSE WHO DO DHIKR

Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. (Al-Baqarah 2:152)

Abu Huraira (l) narrates that the Holy Prophet (praise and peace be upon him,) said:“Allah says, ‘I am with My servant when he remembers Me and his lips quiver in My remembrance.

1. Ibn Majah, as-Sunan (2:1246#3792)

2. Ahmad ibn Hambal, al-Musnad (2:540#10881)

3. Ibn Hibban, as-Sahih, (3:97#815)

4. Hakim narrated it in al-Mustadrak (1:673#1824) and has declared its chain of narrators’ sahih (sound).

14. A PLACE WHERE ALLAH'S NAME IS MENTIONED IS BETTER THAN A PLACE WHERE ALLAH'S NAME IS NOT MENTIONED

- When Moses (AS) punched the angel of death in the eye, that was because he didn't want to die in a land where Allah wasn't remembered.
- He wanted to die on a land where Allah's name was mentioned.

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. (Al-Hajj 22:40)

- Imam Bukhari mentioned this.

Narrated By Abu Huraira: The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said,

"Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (SAW) said, "Were I there I would show you the grave of Moses by the way near the red sand hill." [al-Bukhari (1339) and Muslim (2372)]

- As a Muslim you are not allowed to demolish a church.

- If a Christian lives in the Islamic State and he has a church

- You don't demolish his church.
- This is because he pays jizya.
- Dawla doesn't demolish churches.
- Dawla demolishes shia shrines.
- A shia is like a hyena.
- A hyena is not like a cat or a dog; they are their own species.
- They are not like Jews or Christians.

- To prove to you shias are their own species.
- They said America is the great satan and then
- They took sides with the great satan to attack the dawla.
- If you want to understand the behaviour of a shia you need to watch the animal planet.
- A shia is a hyena because it is an opportunist.
- They wait for the lion to make a kill and try to take advantage.
- Sometimes the lion says enough is enough and breaks the neck of the hyena.
- A shia has no honour whatsoever.
- A shia is worse than a dog.

15. DHIKR ENABLES YOU TO ACCOMPLISH YOUR AIM AND OBJECTIVE

And never say of anything, "I shall do such and such thing tomorrow." (Al-Kahf 18:23)

Except (with the saying), "If Allah will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." (Al-Kahf 18:24)

Narrated By Abu Huraira: (The Prophet) Solomon son of (the Prophet) David said, "Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives) everyone of whom will deliver a male child who will fight in Allah's Cause." On that an Angel said to him, "Say: 'If Allah will.' " But Solomon did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person. The Prophet said, "If Solomon had said: 'If Allah will,' Allah would have fulfilled his (above) desire and that saying would have made him more hopeful." [Sahih Bukhari, Vol 7, Book 62, Hadith #169]

16. DHIKR IS THE PRACTICE OF THE ULEMA AND THE AWLIYA

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Aali Imran 3:190)

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying) : "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (Aali Imran 3:191)

- The ulama means those who are firmly ground in knowledge.
- The awliya are those who are close to Allah (سبحانه وتعالىٰ).
-Dhikr is the ritual of the ulama and the awliya like Allah told you in Surah 3:190-191

17. DHIKR IS THE BEST ENDING A PERSON CAN HAVE

- Dhikr is the best way to exit the world

Muadh Ibn Jabal (RA) narrated the Messenger of Allah (ﷺ) said: "He whose last words (in life) were 'La ilaha-ill Allah' (None has the right

to be worshipped but Allah) shall enter Paradise” [Sunan Abu Dawud (2/207) No. 3116, Musnad al-Bazzar (7/77) No. 2626, Tabarani in ‘al-Mu’jam al-Kabir’ (20/112) No. 221, Mustadrak al-Hakim (1/503) No. 1299]

- The best ending you can have is to say la ilaha ill Allah before you die.
- The best ending you can have is to have dhikrullah on your tongue.
- When someone is dying you should only allow pious people to be in the room.
- It is haram for you to have evil people in the room.
- Pious people will allow people to have good endings when they die.
- Abu Talib had a bad ending because Abu Jahl was in the room.
- The Prophet said prompt your loved ones to say la ilaha ilallah
- There's no body hair in Paradise.

18. DHIKR IS THE SALAH OF PARADISE

- There's no salah in Paradise.
- There's dhikr in Paradise.

Reported by Ibn Mas’ud (RA): The Messenger of Allah (ﷺ) said, “I met Ibrahim (AS) on the Night of Ascension, and he said to me: O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering ‘Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is the Greatest).”[Tirmidhi]

The Prophet (ﷺ) said about the people of Jannah,“They will be inspired with tasbeeh (saying “subhanAllah”) and takbeer (saying “Allahu Akbar”) as they are inspired with breathing.” (Muslim)

“The analogy of breathing is used because it is something man does with no conscious effort. Their breathing will become tasbeeh, and the reason for this is that their hearts will be illuminated with the knowledge of their Lord, may He be glorified, and filled with love for

Him, and whoever loves a thing remembers it frequently.” -Fathul Baari, Ibn Hajar, rahimahullah.

- The dhikr of Paradise is subhanallah wal-hamdulillah wa la ilaha illalah wallahu akbar
- When you burp in Paradise it is as sweet as musk.

CAN WE DO DHIKR IN JAMAAH?

- This question was asked by the ulama of Najd.

Can we perform dhikr congregationally and in unison? If yes, when, where, how, and at what time? If no, what about the numerous hadîth stating thet the Companions used to remember Allah in groups? [For instance: Riyâd as-Salihîn of Imam al-Nawawî (Arabic & English) under the topic “On Remembrance in Company" (chapter 246, page 661)]

Answered by Sheikh `Abd al-Rahmân al-Barrâk

When it comes to acts of worship, they have to be clearly and precisely established by the Qur’ân and Sunnah. Anything else is an anlawful innovation (bid`ah). The burden of proof, therefore, is upon the one claiming that some act is an act of worship. There is no authentic hadîth in existence that claims that we are supposed to perform dhikr in unison. Therefore, it is an innovation to do so.

None of the hadîth you refer to indicate in any way that the Companions engaged in dhikr congregationally. They simply say that the Companions used to remember Allah in groups.

his does not imply that they did so in concert with each other and with one voice. For example, Muslims in the mosque are together engaged in the remembrance of Allah, while in fact some of them are reading Qur’ân.

Some may be engaged in teaching or learning the Qur’ân. Others may be praying while some may be praising Allah and remembering him using the forms of remembrance taught by the Prophet (peace be upon him). Some may be holding study sessions wherein they are

indeed participating together in the remembrance of Allah, but not by chanting in unison.

- Dhikr in Jamaah is only shirk when the people doing dhikr spread a white sheet
and assume the Prophet is sitting on the sheet.
- The reason why Sheikh Abdur Rahman al Baraq didn't allow group dhikr is because he knows what the sufis do.

Q2:: is seekiing knowledge a form of dhikr

Yes because the Prophet Muhammad called the jummah khutba a form of dhikr.
Every single dua you make is a form of dhikr as well.

Q:Salaam sheikh. Can you please name the places where verbal dhikr (utterance of the name of Allah) and DUA is forbidden and what is he/she supposed to do if he/she is in such a place and feels a strong need to make verbal dhikr for example: when seeing a jinn (in the bathroom) or God forbid if one is dying in such a place and

wants to say the kalima? Jzk, May Allah reward you abundantly for these dars, ameen!

Sheikh Bin Baaz said you are allowed to say bismillah in the toilet.
If the toilet and bathroom are in the same place.
The makrooh is waived.
Secondly the toilets we have now are modern toilets.
The human waste is flushed away.
The ulama were talking about the old toilets.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked in Majmoo' al-Fataawa (10/29): Is the du'aa' only for entering the bathroom, or is it only when a person wants to relieve himself? He replied that it is mustahabb to say the du'aa' for entering the bathroom in all cases, without limiting it to when a person is going to relieve himself. The same applies to the du'aa' for leaving the washroom. Al-Tirmidhi (7) narrated that 'Aa'ishah said: When the Prophet (peace and blessings of Allaah be upon him) exited the toilet, he used to say Ghufraanaka (Your forgiveness).

You can call Allah's name in the toilet.
Without having any reservations
Because the ulama were talking about the olden day toilets
What about the hadith that the Prophet left a ring that said Allah on it outside the toilet?
That hadith is a weak hadith so you don't follow it.
They put Allah's name on money in a lot of Muslim countries.
Are you going to leave your money outside?
We don't live our lives by weak hadiths.
We live our lives by hadiths that are strong.
There's another hadith that says the worst halal is divorce.
This is another weak hadith.

Abdullah bin Umar narrated the Messenger of Allah (SAW) said: "The most hated of permissible things to Allah is divorce." [Sunan Abu Dawud (Vol. 1, pg. 661) No. 2176 and Sunan Ibn Majah (Vol. 3, pg. 180) No. 2018]

The Hadith about shaking Allah's Throne shaking every time there is a divorce is fabricated.

The goofy Sufis fabricated it to scare their women from divorcing their evil husbands.

The Prophet saw women hung by their hair because they didn't wear hijab - thats another fabricated Hadith

This hadith about women hung by their hair also spoke about women who were hung by their breasts because they had kids with their lovers and gave the kids to their husbands

“Marry and do not divorce for verily Allah's throne shakes whenever a divorce occurs.” [Related by Ibn Adee and classified fabricated by Ibn Jawzee, (Narrated by Ibn ‘Adee in al-Kaamil (5/112)

and by al-Khateeb in Tareekh Baghdaad (12/191), and via Ibn al-Jawzee in al-Mawdoo’aat (2/277), via ‘Amr ibn Jumay’ from Juwaybir from al-Dahhaak from al-Nazzaal ibn Sabrah from ‘Ali ibn Abi Taalib (RA).)]

Q:sheikh, how can we contact you for question via email?

Q:Abu tauheed: i heard that the hadith of surah waqiah is weak?

Yes the hadith is weak